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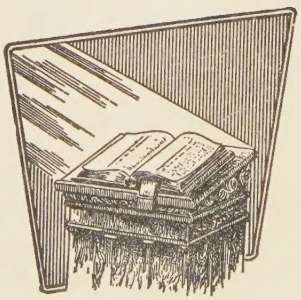

EDITORIAL COMMENTS

This month's first theme is "At Home With Christ," comprising a variety of preaching emphases for sermons on the home and family life. The second theme is "Lessons in Stewardship."

We are delighted to include this month a group of verses in an informal mood by Dr. Leslie Conrad, Jr., executive secretary of The Luther League of America of the United Lutheran Church.

Next month's topics will be "What About the Lord's Day?" and "Great Words of Faith: the Word," the third in a series on fundamental Christian affirmations. The June themes will be "Evangelistic Messages" and "Editor's Choices."

BOOKS FOR PULPIT PREACHING

The first two volumes in "Harper's New Testament Commentaries" indicate that the series as a whole will be a substantial and valuable asset to the pastor's library. **The Acts of the Apostles** by C. S. C. Williams includes the author's literal translation, introductory chapters on all essential background items, a verse by verse exegetical analysis, appendices on the apostles, the church and the giving of the Spirit, and two indexes. **The Epistles to the Romans** by C. K. Barrett follows the same general pattern, including the author's excellent translation. Few commentaries on Romans equal the scholarly acumen, the homiletical sugges-

(Continued on page 19)

INFORMAL VERSES

Leslie Conrad, Jr.

ON GOING TO CHURCH

Some go to church to fill their p
And some show up to pay w
due.
Some go to church to look aroun
And some add stuff to "Lost
Found."
Some go to church to meet
friends—
How true this is of many "hen
Some go to church to sing and p
To hear what preacher's got to
Some go to church to fashion h
And some—just wed—go for "
grats."
Some go to church just for to no
And some still go to worship

* * *

THE BARREL POLKA

Each sermon is a barrel-piece.
Each speech or talk is, too.
His flock's dead-sure that
Doomsday
His barrel-bottom's due!

* * *

STUDY TIME FOR PREACH

The day begins in search of viev
His resource is **The Morning N**
The mail arrives; it's quickly rea
Some calls for thought; some's
to bed."
Sly eye then spies unfinished **Li**
Already finished by his wife.
With **Life** lived through, he tur
Look,
Another mag. his checkbook to
By now his conscience feels s
pain.

(Continued on page 32)

Pulpit Preaching

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GENE E. BARTLETT
WESLEY P. FORD
JOHN SCHOTT
J. R. BROKHOFF
CHARLES L. ALLEN

At Home With Christ

NS IN THE FAMILY

Gene E. Bartlett, First Baptist Church, Los Angeles, California

of the most influential books whole New Testament is Paul's to the Romans. It has the great tions of faith. But to many ne of the most interesting sec- s the closing chapter where fers to people. He says, as Dr. eed translates it, "Remember Rufus, that eminent Christian, his mother, who has been a to me." Clearly here was a of such special quality and of affection that she had nough and to spare for all who her. I do wish we knew her

many years this Sunday has nown as Mother's Day, a time nk upon the meaning of a n home. Today, let us broad- thought to include the whole of the loving relationships of e family, friends and compan- nd those teachers and pastors ve been especially close in our ns.

is an area which we do not ngle out in its full importance. re times when we think about sonal gospel, that intimate re- ip of a man's soul to God. re other times when we think he social gospel, the whole und of relationships between nations, and societies. But n them is an area of special nce, the loving relationships The sociologist would call it nary group, such as the home, school, or the church. How- u state it, we want to think ose qualities which play upon s as the gifts of God where- ever there is a relationship of love and trust. It is the area of life where the mother of Rufus would have been so much at home.

I

First, let us begin by recognizing the amazing power to determine character in these loving relationships. Psychologists make clear that to no small degree we are what we are to the degree to which we have been loved or rejected, understood or misunderstood, made secure or left insecure. What an awesome insight it is! God uses the family circle and the influence of others to help make us real persons.

Consider the qualities of life that come particularly in the family.

The first of these, of course, is love itself. We learn to love because someone has first loved us. There really is no other way. A newborn child is a bundle of untutored and unlearned emotions. In those first precious years of life he learns the wonder of love because there are loving hands that hold him and loving voices that speak to him, and a loving warmth that comforts him in his times of distress.

We talk a great deal these days about privileged and under-privileged children. But who are the privileged and who the under-privileged? Is it those who live in a certain section of the city, or whose families have a certain financial adequacy? Is it those who go to certain schools or belong to exclusive clubs? The privileged child is the loved child. A child may live in material circumstances far below the standard we

would wish and still have the privilege of knowing that he is loved. Or a child may live, on the other hand, in wealth and plenty and be impoverished in his soul because not knowing love in its fullest, he has not learned the wonderful art of loving in return.

II

Or again, in addition to love there is that important gift which comes through those who believe in us.

Somehow I have a feeling that this was one of the reasons that Peter wept so bitterly on that morning so long ago. Christ had spoken such confidence in Peter. "Thou art the rock," He had said, "and upon you I will build my church." Moreover, Peter had been especially commissioned by Jesus "to feed my sheep." Fear does strange things to a man. When the crowd was angry, and everyone else had fled, who was Peter to stand alone and say, "I am His"? But there are few words in the whole story quite as poignant as that which says that Jesus looked at Peter as he passed by and Peter remembered and went out and wept. But the weeping was a healing, and he upon whom Christ had put such confidence came back more determined than ever that that confidence would not be betrayed. Christ was right after all. Peter was a rock. Hasn't many a stone been formed out of sand? It must have been that confidence which Jesus placed in Peter which became the strength and stay. Many will find this coming close home as you think about those who have believed in you. Some of the bitterest tears that have been wept in a pastor's study are those accompanying the words, "He believed in me, and I let him down." But some of the steadiest lives have been those sustained by the love of another who believed and had confidence and gave hope. Would you really want to be without this gift of God which has come to us in the loving circles of life?

Once more, in addition to lo confidence is it not true that ou faith is imparted through thos are closest to us? In Willa C story of French Canada, "Shad the Rock," one facet of the s the relationship between a mother and her daughter. The er has come from France to es herself in the city of Quebe brought with her a few che reminders of the culture of her and in the midst of all the tri clung to these, not for her sake but for her daughter. When comes and the mother has t over a part of the work to th daughter, there is one mem scene. The mother, lying on h watches the little girl moving the house doing her duties. A author says of the mother, " watched the little head and s little body hurry about the hou thought of all that she had t teach her. It was something tangible, yet so important. something that she had brough Paris and which she wanted t root on this rock. It was their So it is with that way of faith i It is imparted like the choicest ure from one generation to a In the main, this is the only re it can be done. What kind o are you imparting in your home

III

Believing this, we must com final consideration. It is the i ance of letting Christ come int relations that they may be t by His mind and heart. If Chris to come to you and ask the qu Where is the most important for me to live that my way mi made plain? What would you er? Some would say, Come i daily work, Christ, for in ou tions you can make yourself Others would hope earnestly t might especially come to live His Church upon the earth. A

ıs would pray that He could
e conference table where men
ıe decisions of state and the
nations are determined. But
nt as all these are, if you were
l to a single choice, I believe
ering one would be: O Christ,
ıto the family and into our
l friendships. From here shall
an influence into everything
r vocation, our church, and
irs of our society.

years ago the distinguished
n, Dr. Richard Cabot, made
which is still a great guide to
was entitled, **What Men Live**
l he said that basically there
r essentials to a life that is
ove and play, work and wor-
am reminded that these de-
lmost exactly the activities of
at its best. Yet everyone of
n be corrupted. Love can be
ve. Play can become dissipa-
ork can be disruptive, and
can be shallow and casual.
But when Christ comes in to a home to take these four great basic gifts, He brings them to their fullest, touching them all with His own hand and making them great sources of health and strength and joy and happiness.

It would have, surely, surprised the modest mother of Rufus if she could have forseen that all of this could have come from a passing reference to her life! But it is an enduring truth because it is in every generation. We come today to give thanks to God for the way in which He can use lives that are humble and even anonymous as the instruments for the fashioning of Christian character in a life. And I am so sure that He can use these loving contacts for the healing of those who are hurt, for the comfort of those who sorrow, for the restoration of those who are broken, and for the growth of those who are young. Let our prayer be simple.

Take my moments and my days.
Let them flow in ceaseless praise.

E IS THE HOLY TEMPLE?

Vesley P. Ford, Central Christian Church, Pasadena, California

I

ding to primitive ideas the
e of a diety was implied in
ot that offered refreshment
andering Semitic nomads. If
eler found water, shade or a
ial landmark, such was evid-
the presence of a god. The
sided in stones, trees, wells,
ntains. This ancient notion
owed by the belief that the
ıld come out of their natural
to take lodging in places
for them. So wanderers
ars that they might offer their
s and worship their deities.
e altars were of stones, for
ere natural dwelling places
gods.

arly books of the Old Testa-
ntain many references to the
of altars which would assure
sence of God. "Abram . . journeyed . . to the place where he had made an altar; and there he called on the name of the Lord." "And Jacob came safely to the city of Shechem . . there he erected an altar." By the erection of altars the presence of God was assured.

During long years of the prevalence of primitive ideas men believed in the existence of many gods. Each deity had his own land area as well as his own worshippers. If an altar was erected for the worship of Jehovah, the god of the Israelites, it must be erected out of Jehovah's own stones or soil. This notion explains an unusual request found in the Book of Kings. Naaman, commander of the army in Syria, was a leper. Through the counsel of a little girl who had been carried a captive from Israel, he learned of the prophet in Israel and of the power of the prophet's God. So Naaman made a journey to

Israel, and finally, by washing in the Jordan at the counsel of Elisha, was healed. Healed of his disease, ready to return to Syria, he made this request: "Let there be given to your servant two mules' burden of earth." The reason that he wanted as much earth as two mules could carry was in order to build an altar from which to worship Jehovah when he got back home in Syria. Jehovah could be approached only through an altar of his own earth.

A later and more highly developed concept of the locale of the diety was seen in the erection of the temple. Solomon was the great pioneer among temple builders. Now the Israelites were no longer nomads. Altars which had served during their wanderings seemed inadequate. They had come through the wilderness, had possessed the promised land, and under David had established Jerusalem as the capital. As the city became permanent, a piece of land was set apart and on it an elaborate and spectacular temple was built for the abode of Jehovah.

The temple had an outer court where many were welcome; then a porch for a slightly more select group; then a holy place for those yet higher on the religious ladder; and finally the most holy place reserved for God and an occasional visit from the high priest. Such was the splendor of the temple. "Solomon built the house and finished it. He was seven years in building it." The king had made certain the fulfillment of the promise of the Lord, "And I will dwell among the children of Israel and will not forsake my people."

Because it not only symbolized the presence of God but was believed to be the very house in which God lived, the temple was vested with holiness. Here men brought their offerings, the first fruits and the best, and here they stood in awe believing they were in the presence of their God. "I will worship toward thy holy temple in the fear of thee." "The Lord is in his holy temple; let all the keep silence before him."

Because of its sacred signifi as the home of the diety, the elaborate schemes that man's could envision went into the mal of the temple. Here was that v modern youth call fabulous, stu ous, colossal.

II

Years passed, years that went decades, and decades into cent and the prophet of Nazareth w and talked. The idea of the natu deity had grown substan through the insights of the He prophets and through human e ences. As Jesus lived and t among men he seemed light regard some of the complicate uals which had developed as a of temple worship. When his ciples plucked some grain o Sabbath, the Pharisees called to task. A discussion followe which the place of the temple its ritual was pointed up, and said, "I tell you, something g than the temple is here." Some greater than the temple! Surel man was beside himself; there be nothing greater than the te Even after so many years of pro that word of Jesus' was consi blasphemous.

During that discussion Jesu not elaborate on what it was could be greater than the temp he did enlarge his insight on occasions, one of which was his versation with the woman at the in Samaria. The woman said to "Our fathers worshiped on this m tain and you say that in Jeru is the place to worship." Jesus ered, "Neither on this mountai in Jerusalem, for God is spiri those who worship Him must ship in spirit and truth."

In the experience of Jesus, was a living reality impossible ing housed in one particular Later the Apostle Paul expresse

nsight in a dramatic moment
e spoke from Mars Hill. There
ld look out upon the marble
s of ancient Athens. He was
ally in stones throw of the
ular Parthennon, the home of
ldess. He could look out over
urts where the Greek philo-
had taught. There in the
of those who were sure that
s dwelt in their great temples,
id, "The God who made the
and everything in it does not
shrines made by man."
, then, the cycle. The deities
n the stones and trees these
orshiped. But in order to as-
ie presence of the deity on
ourneys men, while nomads,
altars. Then with a settled
there was a permanent home
gods in beautiful temples. But
s did not stop at this point.
ame saying, "Something great-
the temple is here." And Paul
"God does not live in shrines
y man." Where, then, is the
mple?

III

ugh the journey of ideas which
and religiously reached a
Jesus Christ, holiness shifted
laces to persons, and this is a
nd important development in
rney of an idea. One of the
idences of the larger idea is
the prelude to Pentecost. As
followers returned from a
ic moment in his presence,
vent up to the upper room,
hey were staying." Here they
themselves to prayer, and
ayer meeting was the begin-
that dramatic Pentecost ex-
e in which the church became
y, and in which men knew
ere filled with power from on

triumphant experience came
nen not while they said long
in the synagogue, not while
ood before the holy of holies
emple, but while they prayed
in an upper room in a humble home by the side of the road. They had gone up to the room where they were staying. Where is the holy temple? E. Stanley Jones writes that this experience is the emancipation of religion. Earlier religion had been associated with sacred places. Now it was found in a home and was person-centered rather than temple-centered.

This idea of God as spirit, unlimited as to place, became the undergirding strength of the Christian movement. Christians could worship wherever they were. Sought after and persecuted, they needed not to join in pilgrimages to the temple; they needed instead to worship and praise God where they were. Where was the holy temple? "Do you not know that you are God's temple and that God's spirit dwells in you . . . for God's temple is holy and that temple you are." In the Ephesian letter, Paul talks of the household of God saying, "The whole structure is joined together and grows into a holy temple in the Lord; . . . you also are built into it for a dwelling place of God in the Spirit."

Indeed here is the great emancipation, each person becoming God's dwelling place, each a sacred shrine, each aware that he can both know and be known by God. This insight meant that men could not be separated from the presence and the love of God. For God to be enshrined in human hearts is for Him to be exalted under every situation. When Paul and Silas were in Macedonia, crowds attacked them and beat them with rods. And when they had inflicted many blows, they threw them into prison and fastened their feet in stocks. "But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were singing." In prison and in stocks God was with them and they transformed the jail into a holy temple.

Where is the holy temple? It is always person-centered, and the first

community in which the person expresses life is the community of home. A central place of worship, a temple, a church, is very important as it both reminds a community of its spiritual heritage and inspires worshippers. But far more important than a church on a corner is the awareness of the holy temple in our homes. More things happen in our homes than this world dreams of. If integrity, honor, respect for law, and reverence can be exalted there, then we may again know the invasion of the power of God as at Pentecost.

If, with integrity, our homes can light the fire of faith, they will have gone far toward the fulfilment of their responsibility as holy temples. No one can measure the power of faith inspired through a home. ing to Timothy, Paul said, "I a minded of your sincere faith, a that dwelt first in your grandm Lois, and your mother, Eu First in your mother! The ho first in more instances than we ize: first in character, first in h first in love, first in faith. Here holy temple!

Where is the holy temple? does not live in houses made by "Something greater than the t is here." "They went up to the where they were staying and de themselves to prayer." The gr invasion of God's power occurr a home. "Do you know that yo God's temple?"

A FATHER'S GUIDING HAND

John Schott, Swarthmore Presbyterian Church, Swarthmore, Pennsylva

From time to time we are reminded of the important role which Mary played in the life of Jesus, molding both his character and teachings in a most significant manner. One brilliant writer has even claimed that Jesus' genius for friendship, his unconcealed longing for affection, and his unbounded capacity and willingness to suffer are feminine characteristics which he undoubtedly inherited from his mother. The influence of a good mother is, of course, inestimable, and no one has expressed his indebtedness in a more beautiful and poignant manner than did St. Augustine when he said, "If I am Thy child, O God, it is because Thou didst give me such a mother."

Although the influence of Mary upon Jesus was tremendous, yet it is to be regretted that Joseph has been so badly played down in the gospel records. In fact only a few inconsequential references are made to him. His name is mentioned eleven times in all, and then in a most cursory manner. More than that, not a single word he uttered has found a place in Holy Scripture. The only si cant references to Joseph are found in the nativity story and i visit which the family made to salem when Jesus was twelve of age. But in both of these epi Joseph is relegated to the ground. According to the g writers he played a very mino in the scheme of salvation.

Without attempting to b Mary's influence, Most Biblical s ars readily admit that Joseph p a very significant role in the l the Saviour. Knowing as mu they do today about Jewish cus they frequently remind us tha spiritual development of a J boy depended to a great extent the spiritual life of the father. Joseph, Jesus at an early age a ed the local synagogue. If Ma companied them, she left them door and went into the ba where she and the other wome cealed themselves behind som nate grill work lest they be a dis ing influence to the men and below. Furthermore, in every

ewish home the father was a and it was undoubtedly from ɔs of his father that Jesus learn- e famous Shema:

r, O Israel The Lord our God one Lord:

thou shalt love the Lord thy od with all thine heart, and ith all thy soul, and with all y might.

these words, which I com- and thee this day, shall be thine heart:

thou shalt teach them dili- ntly unto thy children, and alt talk of them when thou st in thine house, and when walkest by the way, and hen thou liest down, and hen thou risest up."

s also in Joseph's carpenter hat Jesus early learned a trade, y his father was taught such le virtues as honesty, crafts- ip, and patience.

more than this, Joseph must ɔossessed a sterling and unique ter which greatly impressed or else he would never have l God to an earthly father. G. Ingersoll, one of the most t orators of his day, was a mil- theist, who went up and down ntinent speaking in a most vi- tive manner against the church ligion. At one time he admitted was the first eight years of that really made him an infi- e went on to say, "Why should be moved to pray with rever- Our Father, who are in Heaven' the only father he knows on is harsh, willful, narrow and ng"? That, of course, was not Jesus' case, for his father must ɔeen a good man, an indus- provider for his home, and one vas affectionately disposed to- is family.

e Loti tells in his autobiogra- at when he was a little child olved to be a saint like Simon who lived for forty years on sixty feet high, thereby win- ning a great reputation for sanctity. Pierre decided to follow his example, but instead of betaking himself to some lonely spot, he mounted a stool in the kitchen and announced his intention of remaining there for forty years. Apparently his mother and the cook did not share his zeal, and, like most boys, he was not too welcome in the kitchen. An hour later the noble experiment was brought abruptly to an end, and Pierre disconsolately wrote in his diary, "Thus I discovered that it is exceedingly difficult to be a saint while living with your own family." That is quite true in most households. One's religion is indeed often put to a severe test when he is compelled to be patient and long-suffering with other members of the family. But Jesus to the contrary must have enjoyed a healthy, happy and wholesome relationship with his father. Thus it was easy for Jesus to speak of God as our heavenly Father. Mary's influence was undoubtedly tremendous, but so also was that of Joseph. Fatherhood does not lend itself to poetry; it is much easier to wax eloquent about motherhood, the cradle and lullabies. Perhaps that is one of the reasons why prosaic Joseph was relegated to the background in the nativity story. But even though he went unheralded and unsung in the Gospels, Joseph did play an important role in the life of Jesus.

I

In like manner every father can exert a tremendous influence upon his boy. Above all he must be extremely patient with him. From a very early age the average boy seems stubborn, strong-willed, and, sad to say, at time quite obnoxious. But that's the way the Lord has made him. As the future provider and protector of his family he is endowed with aggressive characteristics. It is nigh impossible for a group of small boys to be together for more than five minutes without one of them starting a fight. A little later they get into the

argumentative stage, at which time they do everything under protest. How often an exasperated father has said to his son, "Please, let's not argue about it; do you want to do it, or don't you?" This father unfortunately failed to realize that it was not so much a question with this boy as to whether or not he would do the job. First, he must have an argument, and what a sadistic delight he takes in getting his father involved in contradictory remarks! A boy is by nature quarrelsome, pugnacious, aggressive, stubborn and, what is almost as trying, he abounds in so much excessive energy that he gradually wears his weary father ragged. A perplexed father must remember that these characteristics, so annoying at times, happen to be the raw material which God has bestowed on his boy. If these traits can only be properly harnessed and wisely directed, they will prove of invaluable help to a boy later in life. In the meantime a father has to be patient. One of the most effective mothers in the world was Susanna Wesley, the mother of John and Charles Wesley. Susanna brought up eighteen children, but in spite of the tremendous duties and responsibilities of the home she always found time to help her children in their studies and their play. So impressed was her husband by her infinite patience with them that he once said, "I wonder at your patience; you have told that child twenty times the same thing." Susanna replied, "Had I satisfied myself by mentioning the matter only nineteen times, I should have lost all my labor."

In the New Testament we are told very graphically of a father who had to practice extreme patience. It is known as the Parable of the Prodigal Son, but actually it should be labeled the Parable of the Two Problem Sons, for the elder, even though he did not take his inheritance and waste it in riotous living, was a very selfish, self-centered, unforgiving man. Both of these boys were a great worry to their father, and he had to be patient with them, forgiving the younger son for his sinful way and gently chiding the elder for his cruel and selfish remarks. Most fathers, fortunately, do not have to endure the anguish of seeing their sons guilty of riotous living, but all of them have to sit by while their boys at one time or another do foolish things. Naturally these fathers can't expect their boys to be as wise and astute in their thinking as they are. And parenthetically many of them need to be reminded that when they were boys they also made a stupid mistake now and then, compelling their fathers to be extremely patient with them.

In the Parable of the Prodigal Son we are told that the boy finally came to himself. We don't know exactly what caused the transformation, but at long last this headstrong defiant, demanding young man realized the error of his ways, and in true penitence turned home. Most boys go through such a transitional period, only with some it is more violent than with others. Perhaps it takes place before they leave for college or during their undergraduate years, or maybe after a few hard blows out in the cold, cruel world. But sooner or later they realize that they have been most inconsiderate and selfish, and now are ready to mend their ways. Until that time comes, fathers must just stand by and be patient.

II

Another way in which fathers can help their growing boys is by setting them a good example. So many fathers are frightfully naive in the training of their deceiving themselves, for boys have keen eyes and often inexorable logic. In school many of these boys are taught fair play, hard work, good citizenship and honor, only to have their ideals ridiculed and scoffed at when they return home. A father may consider himself

very clever and boast to his family how he broke all the speed laws that day, or how he was able by some kind of double talk to deceive and trick a certain company. Such a father is making a grievous mistake, for a boy will soon realize that his father is very clever, perhaps too clever for his son to trust. Dr. Mather Abbott, headmaster of Lawrenceville School, tells of a father who called up from New York City asking that his boy be dismissed from school so that the father could purchase some clothes for him. Dr. Abbott was a shrewd schoolmaster who had had previous experience with conniving and deceiving fathers. Realizing that it was the time of the World Series, Dr. Abbott said that he would be glad to have the boy dismissed for the purchasing of clothing if the father would at the same time assure him that he was not taking the boy to a baseball game instead. The father was non-plussed by this remark, and knowing that the headmaster had seen through his shabby trick, replied in an embarrassed manner, "Well, under the circumstances, I don't think we need bother today about the clothes." Dr. Abbott went on to say that his greatest troubles were not so much with the boys as with the fathers who did not hesitate in scheming in a most unscrupulous manner. The headmaster of Philips Andover Academy, Dr. Alfred E. Stearns, also found the parents to be his biggest problem. In his book **The Challenge of Youth,** he affirms that usually the students are well-mannered and well disciplined while at school, but during the Christmas vacation, when they are in their own homes where they are exposed to all degrees of carousing and bad manners, the good work of the school is completely negated.

One of the most miserable failures as a father is no less a man than our famous King David. He has become a legendary figure in Jewish history, for during his reign Israel extended its borders farther than at any other time. It was the Golden Age to which every devout Jew even today looks back wistfully. But what sort of a father was King David? Perhaps he was too preoccupied with the affairs of state, or perhaps he was too easy with his boys. One certainly gets that idea about his handling of Adonijah, for in the Bible we are told that he never crossed this boy and never asked, "Why hast thou done so?" David was the greatest king in the history of Israel, but he did a shabby job in bringing up his boys. Look at Absolom! Such an ingrate did he turn out to be, that he treacherously rebelled against his father and plotted his death. David consequently had to become a fugitive from his own kingdom and flee for his own life. What about Adonijah, whom David never crossed? While David was on his deathbed this son betrayed his father and proclaimed himself King of Israel. But then there was Solomon. Tradition ascribes to him a great reputation as a wise man. Perhaps he did give voice to a few wise remarks, but history also teaches us another lesson. Solomon was apparently a very spoiled individual, given to extravagant ideas. Year after year he bled his people, compelling them to pay exorbitant taxes, and to submit to forced labor. It is also said that the worship of God degenerated greatly during his reign. Perhaps the people put up with him out of respect for his father, or perhaps they were so shackled by this tyrant that they dared not voice any protest. Anyway, so appalling did conditions become under Solomon that when he died the ten tribes which comprised the kingdom broke away in order that they could free themselves from further regimentation and excessive taxation. David is admired today as a man of great courage, as an astute leader, and even as a great religious poet. But to keep the records straight it must be admitted that he was a miserable failure as a father. It is

difficult to name the chief reason for his failure. Perhaps one of the reasons is that he set his boys a very bad example. Once, insatiated by his power, David had designs on another woman. Even though she was married to one of his most faithful warriors, that did not trouble David. All he did was to plan for the death of this faithful soldier and then appropriate his wife. What more can we expect from David's sons? "Like father, like son."

Longfellow in his well-known poem, "The Village Blacksmith," says:

He goes on Sunday to the church,
And sits among his boys;
He hears the parson pray and preach,
He hears his daughter's voice,
Singing in the village choir,
And it makes his heart rejoice.
Toiling — rejoicing — sorrowing,
Onward through life he goes;
Each morning sees some task begun,
Each evening sees it close;
Something attempted, something done,
Has earnt a night's repose.

It isn't the father who is the most fluent speaker, or the one who can dress the most becomingly, or the one who has the largest number of degrees after his name who exerts the greatest influence upon his boy. Rather it is the one who quietly sets a good example, who is generous, genial, tolerant, honest and trustworthy at all times. The sons of such men will indeed rise up and call them blessed.

III

Another way in which a father can help his boy is by making him self-reliant and independent. That is not as easy as it sounds, for all too many parents find it difficult to cultivate the gentle art of letting go. Some unconsciously delight in lording it over their children, rationalizing their conduct by saying that their children are immature and thus unprepared for the making of proper decisions. Actually such parents are giving a shameful display of self-love. Of course, they do not want their children hurt, and it is natural for them to be solicitous and protective. But the sooner parents can train their children to make independent judgments based on sound reasoning, the better it is for them. This process of growing up and standing on one's feet is at times very trying on parents. It is a thrilling experience when a child takes its first steps or utters its first word or later graduates from elementary school into junior high. When he, however, starts breaking away, trying to be independent, he often becomes cocky, rash, and unbearable. Yes, to him. Everything they do is wrong. He doesn't like their friends, their color scheme, the way they dress, and their subjects of conversation are extremely boring to him. In other words his parents irritate him and he prefers that they would not be too familiar with him while out in public. These long-suffering parents, however, can't do very much about it, for he is growing up, is beginning to feel his strength, and eager to make his own decisions.

A lad in speaking about his father for whom he had great admiration said, "Two years ago my father put me on my own, and since then I have felt very keenly the responsibility of abiding by his wishes." That boy has made some progress, but he has not gone far enough. Much better would it have been for the father to have encouraged his boy to work out his own code of ethics, and then to have helped him develop the strength to live up to his own self-imposed standards. William O. Douglas of the United States Supreme Court expressed that thought very aptly when he was reported as saying, "I think the most satisfaction I found in being a father has been in seeing my youngsters develop independence of thought, self-reliance, self-confidence

and the ability to stand on their own feet. The biggest part I played in that was in not over-protecting them. . . . I pushed them into the woods on their own for an hour or so at a time when they were as young as six or seven."

Dr. Harry Emerson Fosdick tells us that his father, who for a number of years was principal of a high school, had a strong dislike for rules. He wanted everyone to be independent as long as he would remember to be a gentleman and not prove false to the trust placed in him. Dr. Fosdick goes on to say that his father "was tirelessly working to make boys and girls independent of rules, with their conduct inwardly determined, not outwardly imposed," knowing that they were on their honor to play fair. Such should, indeed, be the attitude of a father toward his son.

When the second Sunday of May rolls around, most of us become overly sentimental if not maudlin in our thinking. We give corsages to our mothers, and we shout the virtues of motherhood from the housetops. In sermons preached on that day we are reminded of Abraham Lincoln's famous words, "God could not be everywhere, so He made mothers." But fathers should not be overlooked. Like Joseph in the nativity story they might not have a single word of theirs recorded, and they might even be relegated to a minor role. But by untiring patience, by setting their children a good example, and by developing in them self-reliance, independence was wise judgment, they do indeed play a most important part in the lives of their children. Such a task is both honorable and exacting.

WHAT HUSBANDS AND WIVES CAN EXPECT OF EACH OTHER

J. R. Brokhoff, St. Mark's Lutheran Church, Charlotte, N. C.

Then the Lord God said, "It is not good that the man should be alone; I will make him a helper fit for him." Genesis 2:18.

The modern American family is sick. This is the diagnosis of many sociologists, psychiatrists and pastors. What are the symptoms? America's divorce rate is the highest in the western world. Another symptom is juvenile delinquency which is increasing at a rate higher than the increase in population. One sociologist claims that only one out of every four marriages is happy. One in four ends in divorce. The remaining two are unhappy, but for various reasons they do not get divorced.

What is the cause of the illness? In a special issue on the American woman and the family, one of America's most popular periodicals called the country's attention to the sick family and reported that most psychiatrists agree that the trouble lies in husbands and wives not fulfilling their traditional roles. Consequently we have motherly fathers and fatherly mothers. Business seems to have noted the change in the role of men and women. Car manufacturers now produce cars and provide colors that will attract the women, because most women today choose the family car. Designers of homes are drawing larger kitchens because the man of the house is now doing a good deal of the cooking and he needs more room than his wife did.

God made men and women different. We all know men and women differ physically, mentally, and emotionally. This is according to divine plan. Yet the differences are not for conflict but for complement. Each has his appropriate place to take in the marriage relationship. After Adam was created, God said: "It is not good that the man should be alone; I will make him a helper fit for him." It is important to note that Adam and Eve were not separate creations, but

Eve was created from Adam's rib. This means they were created for each other; they are bone of bone and flesh of flesh. Adam could say that he is not a complete person without his rib, Eve. Eve could say that since she was made from man, she belongs with him. Therefore, man and woman separately are incomplete. Marriage brings them together where they fit into each other, supplement, and complement each other. The one is necessary for the other to make a perfect unit.

The man has his divine purpose to fulfill as well as the woman. Each has a contribution to make to the marriage tie. What is that divine plan? What can husbands and wives expect of each other?

I

What can a wife expect of her husband? She can expect him to be head of the house. He needs to be the leader, the aggressor. He represents the authority of the family, provides the necessary leadership, and executes proper discipline. This does not mean to say that he is superior to his wife, for in Christ's sight all men are equal. There is neither male or female. Marriage is a partnership of equals. When two people get married, they form a corporation in which each owns fifty percent of the marriage stock.

Yet a home, for practical purposes, is like every other institution or organization. It demands a leader. An orchestra needs a conductor, a team must have a captain, a corporation has a president, and a congregation needs a pastor. In some liberal circles of thought on marriage, the idea of equality is carried to the extreme where no one takes the leadership or initiative. Marriage is like two people riding a horse. In God's scheme of things and in history the wife sits behind her husband on the horse. But some would have husband and wife ride the horse side by side. Just as foolish as this would be in riding a horse, so it is in having a successful home. One needs to be the leader, and it is the husband's place to render that service. This is not a matter of the husband's superiority but priority, not lordship but headship.

It is regrettable that many modern husbands do not fulfill this role of marriage. They are content to dodge decisions and let the wife make them. They urge their children to see their mothers when a problem arises. They would rather sit back and take it easy. This is avoiding responsibility, and the divine role of a husband in being the head of the home. Wives, on the other hand, want manly husbands who take hold of matters, take the initiative of leadership, and provide for the home a sense of authority.

In addition, the wife can expect of her husband that he provide adequately for her and their family. He is responsible for the economic necessities of life. This has always been the role of a husband from the time of Adam. The husband in very early times went out hunting with a club, then with a bow and arrow, then a gun, and now he goes to shop or office. Instead of coming home with an animal or game, he brings home the weekly check.

This means that the wife need not worry about the physical necessities of life. She trusts in her husband to provide them. She need not work, but many do. Perhaps here is one reason for the illness of the modern family. Woman is not abiding by her role by going out of her home to be a breadwinner which is the sole responsibility of the husband. There may be times when a wife's working is necessary, when her work is needed to provide the basic physical needs of the family, when there are no children, or when the children are grown and have left home. Homes are breaking up because wives are working. Both husband and wife return home tired and with nerves on edge.

Dinner is not prepared, and when it is, it is something thrown together in a hurry but unsatisfactory to all. Unkind words are said. These develop into a quarrel. A series of quarrels year after year kill their love, and soon the home is threatened with dissolution.

A wife can expect her husband to provide adequately. When a man asks a woman to marry him, he ought to be able to assure her that he is able to support her. And it will be no good to dodge the issue by saying that two can live as cheaply as one. Those who are married can testify that they cannot. Today many homes are being established without the husband filling his role as provider. Some families get off to a bad start when the wife agrees to work and support her husband while he goes to school. It ought to be a challenge for the husband to work hard and to seek advancement in his business in order that he may bring home the maximum amount for his family. It ought to be a matter of pride to the husband that he can and does provide for his family.

Wives, generally speaking, need not work outside the home. If she works, she may be doing it to get the luxuries of life: jewelry, cars, fine furniture, buying a home, and expensive vacations. When a girl marries, she must be willing to accept the standard of living her husband can provide without her working. When she marries, she marries for richer or for poorer. Here again, we find many husbands who do not object to their wives working when it is not necessary. Some even expect their wives to work that they in turn will not have to worry about an adequate income. These are less than true men. God made man strong, virile, masculine, and hardy that he could go out and win for his family their keep. This is his divine role. This a wife can expect of her husband.

What can a husband expect of his wife? What is the wife's divine role in marriage? If the modern American family is sick, because husbands and wives are not fulfilling their roles, it is important to know where the wife fits into the relationship.

A husband has the right to expect his wife to take second place in the marriage. Most women will object to this. For that reason, some churches have omitted the word "obey" in the marriage vows of the bride. This objection was illustrated in the case of one marriage. When it was over the pastor's wife asked how the wedding went. He said it went fine up to a certain point. When he came to the word "obey" the bride asked, "Do you think I'm crazy?" The groom was confused at that point, and he answered, "I do." Then, the pastor remarked, the trouble began.

Unless wives are willing to take second place, there will be no peace or harmony in the home. It means that the wife is domineering. She is the boss of the house, and her husband feels submerged and browbeaten. After a while, he gets fed up. He may not say anything, but inside he is boiling. His love for her gradually declines. He may admire and respect her, but not really love her. It is more fear than love: afraid to cross her, to suggest a change, to differ with her opinions. A little girl was with her Dad in the garden. The little girl asked, "Daddy, are you afraid of cows?" "No." "Are you afraid of snakes?" "No." "Are you afraid of long wooly worms?" "Daddy, you aren't afraid of anything except Mama, are you?"

Wise wives find that a happy marriage depends to some extent on their taking second place to their husbands and their husbands' work. They know they must be willing to play second fiddle, be the vice-president, and sit behind the throne. They learned that it is best to walk in the shadow of their husbands' limelight. After Tallulah Bankhead's divorce, she was asked if she would marry

again. She said she would not, because "I've lived too long, stage center, to submit to second billing." She was unwilling to take second place to her husband, and was wise enough to know that another marriage would results as the first. In her biography of her husband, Mrs. Peter Marshall tells how there was a time when their marriage was on the rocks. She writes that happiness did not come to her home until the day she accepted the fact that Peter's work came first with him and she came second. In a woman's magazine, Mamie Eisenhower adds her testimony to this truth. She wrote: "The wise wife is the one who says at the beginning: 'I will be the one to volunteer to do most of the adapting. It is worth it.' If I were newly married today, I would wish nothing better for myself then to understand that idea in so many words, rather than instinctively." One of America's greatest architects, Eero Saarinen, had a mishap with his first marriage. After being married for the second time, he said to his wife: "I think you will be able to be married to me, because you understand that my first love is architecture."

A husband can expect also from his wife that she be nothing more than a woman. To be a woman means to be herself, as God created her. She is to be womanly, motherly, and feminine. She represents in the marriage partnership softness, tenderness, and passivity. If she is not, she drives her husband into the arms of another woman, causes her children to leave home. One night two men were in a tavern having a drink. It was very late. The one asked, "What will your wife say to you for staying out so late?" "Oh," the other replied, "I'm not married." "Well then," the other said, "why are you staying out so late?"

A husband has a right to expect in his wife the softness and tenderness that a woman can provide. If she is cold, distant, and domineering, neither he nor his children will want to come or stay at home. If there is nothing but finding fault, tension in the voice, and complaining about inconsequential details in the home, the man will be driven away to get peace.

A woman's place is in his home. She throughout the centuries since Eve has been the homemaker. She really makes the home what it is. If the modern home is sick, perhaps it is due to the wife's failure, in part, to fill her role in making her home her life's work and ambition. Her mission in life is to have a home as comfortable and as attractive as possible. By having a sweet, lovely and kind attitude, she develops in her home a relaxing atmosphere. Then it is great to be home. When children leave home for a few days, they get homesick. When the end of the day comes and the man reaches for his hat and coat to go home, he cannot wait until he gets home.

Before women began to imitate men and to attempt to take over the man's role in life, a popular motto was "Home Sweet Home." We used to sing a song, "There's no place like home." We do not see those mottoes today, nor do we sing the song. Is it because home is no longer that? Has it become just a place to eat and sleep and to get out of as soon as possible? Home is meant to be a touch of heaven upon earth where husband and children long to come and where wives are content to stay. This can still be the case in your home if the divine intention of husband and wife is fulfilled.

The modern American family is sick. What is the cure? The answer can be summed up by saying, let men be men and women be women as God originally made them. When man and woman come together in marriage, each brings his own contribution so that together they make a complete unit. Each has a place to fill. Each has a duty to the other.

When each makes his peculiar contribution and is true to his creation, marriage is successful and the home is happy.

THREE PATHWAYS TO MARRIED HAPPINESS

Charles L. Allen, Grace Methodist Church, Atlanta, Georgia

On one occasion our Lord said, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head" (Matt. 8:20). He was a man without a home and surely that added to the fact that He was "a man of sorrows, and acquainted with grief" (Isaiah 53:3). The greatest of all earthly joys is a happy marriage. Yet, the fact is that vast numbers of marriages are not happy.

I am not talking about a reasonable amount of disagreement or even arguments. We have heard some people make such statements as, "My wife and I have lived together forty years and never had a cross word." The one who says that has a poor memory or else he has lived a mighty dull life. Differences will arise between any two normal people and sometimes a good, robust argument makes for an even stronger marriage.

The main need is for the marriage to be basically sound and solid. And to make a marriage happy and strong, there are three fundamental pathways to follow: appreciation, perseverance and prayer. I have counseled many couples about martial problems, and my observation is that when a marriage fails it is because they failed to walk one of those three paths.

Appreciation is one of the basic drives in human nature. Why does one person marry another? It is because that person possesses some quality that the other likes and admires. On the other hand, every wife or husband possesses certain qualities the other dislikes. Happiness in marriage depends on your stronger reaction — appreciation of the good or criticism of the bad.

A girl wrote to Dorothy Dix asking the question, "How can I hold the love of my husband?" She gave a very wise answer: "Learn four hundred ways of saying, I think you are wonderful." Someone drew a cartoon showing an elderly couple sitting together on the porch. The husband says: "Sometimes, Mary, when I think of how much you mean to me, I can hardly keep from telling you so."

Again and again when I have had a wife or husband tell me of the faults in the other I ask, "Did he or she have that fault when you married?" Usually the answer is yes. One marries another in spite of his or her faults, and the trouble comes when we try to turn our marriage into a reformatory. If you were willing to carry one with a fault, then you ought to be willing to live with that fault.

When a husband or wife sets out to "improve" the other, trouble begins. I saw a cartoon of a woman looking at an old house. She said, "I could do a lot with that house." Then "I also once said that about a man." sadly shaking her head she added,

When William James was sick, a friend sent him some flowers and a note of personal appreciation. In reply the great scholar said he was reminded of the fact that in writing his textbook on psychology, he had omitted the deepest quality of human nature — namely, the desire to be appreciated. And when expressed appreciation is left out of a marriage, it is doomed to failure.

II

Perseverance is a second path to happy marriage. I frequently say to a person who is joining the church, "Now your name is on the roll, but really to become a member takes time and patience." The same is true

of marriage. A wedding certificate is not proof that two people are married; rather is it a promise to become married. Edgar A. Guest was certainly right when he said, "It takes a heap o' living in a house to make it home."

Marriage means that two people have decided to go the same way together. The French have a saying: "We seldom marry the people we love, but we often learn to love the ones we marry." When two people marry they should be in love, and that first romantic love is a thrilling and beautiful experience. But that first love cannot be compared in strength and quality to the love that is developed as through the years those same two people "share each other's woes, each other's burdens bear, and often for each other flows, the sympathizing tear."

For the marriage to be happy the couple must develop common interests. Once there was a mountain boy whe wrote a definition of love. It is the best one I have ever seen. He wrote: "Love is two hearts that yearn for one sweet presence, where his'n is her'n and her'n is his'n."

A girl said to me, "I married him but not his family." That is wrong. His family is a part of him and when you marry you take all of a person. I know that family interference causes much unhappiness in marriage, but here we must walk the pathway of patience and perseverence.

A couple must have their money in common. Whether they have little or much, what they have belongs equally to both. They must plan and spend together. There are some forms of recreation a man likes to enjoy only with other men. I played golf once with my wife. I emphasize once. I don't think our marriage would survive another eighteen holes of golf together. Also, the wife likes to enjoy some things without her husband. But in addition they must find some things they like to do together.

In talking about some differences between himself and his wife, one man said: "But we will never get a divorce. We have the baby and can we cut the baby in two?" That point is well taken because divorce does "cut the baby in two," not physically but emotionally. When there are children in a home they are far more important than our own personal happiness. A man or a wife can afford to suffer for the sake the children.

I think it was Walter Lippman who said, "Love and nothing else soon becomes nothing else." But as couples dream and plan together, play and work together, spend their money and rear their children together, little by little they become as one, inseparable, each finding completeness in the other. French word "rapport" means a relation of harmony or accord, and we achieve that through developing interest in and working at the same things. A happy marriage requires a lifetime of perseverance.

III

Appreciation, perseverance and prayer are the pathways to a happy marriage, and the greatest of these is prayer. It is often said that couples who pray together, stay together. In the first place, every couple contemplating marriage should remember the words of Christ, "What therefore God hath joined together" (Matt. 19:6) and they should make their marriage ceremony a spiritual experience. The Bible says, "Except the Lord build a house, they labor in vain that build it" (Psalm 127:1).

During the years I have been in Atlanta I have averaged more than a hundred marriage ceremonies a year. With only three exceptions, those marriages have been performed at the altar of the church. I insist on that and I say to couples, "You do not have to use flowers or music or have a lot of people present, but taking your vows before the sacred altar gives to you a deeper sense of the true meaning of your marriage."

I also say to couples they should

belong to the same church. Denominational narrowness becomes a mortal sin when it is allowed to separate families at the church door. In marriage there must be some give and take and, if a couple cannot agree on a church to join together, then they should not marry. I know there are some who belong to different churches and are happily married, but they would be even happier if they had one church.

During the years I have come to know thousands of people who have been divorced, but I can count on the fingers of only one hand the couples I have known who got a divorce when they were both active in the same church. A prominent judge who has granted many divorces analyzed the various reasons for those divorces. He then said: "I blame divorce primarily on a lack of religion. Where there is no religion, there is no civic or social responsibility. Where there is no social responsibility, there is no family responsibility, and lacking that, everything goes out the window."

Not only must we pray together not only in church, but also in the home. In his book, **Real Living Takes Time**, Bishop Werner tells how prayer got started in one home. The man and wife were not religious people. A little boy was born into their home. When he was old enough to go to school, he came home one day and said, "I have learned to say thanks at the table. May I say it?" Blessed is the one who learns to say thanks, and says it.

Let me suggest a plan that will make family prayer easy for you. Tonight at the dinner table, instead of having the blessing, ask each one to name something he or she wants to thank God for. Then consider someone else to pray for. The little boy might say, "Let's pray for my friend Billy. His grandpa died today." Others will be named. Then select one of the family to express the words of the prayer as you join hands around the table. Make that a regular practice at one meal of the day. It will become an increasingly wonderful experience.

BOOKS FOR PULPIT PREACHING

(Continued from page 2)

tiveness, and the readability of this volume, and none surpasses it. Each of the volumes deserves consideration. (Harper & Brothers, 300 pp. each, $4 each)

The Secret of Radiant Life by W. E. Sangster, written in a stimulating and almost gay prose, is divided into three parts: The Life—The Person I Could Be; The Truth—The Person I Am; and The Way—The Path Between. In thirty-four chapters the author offers a positive witness regarding the dimensions of life in a book which is saturated with both biblical applications and a keen understanding of personality. (Abingdon Press, 219 pp., $3)

Inherit the Promise by Pierson Parker discusses the fundamentals of New Testament thought in a thorough and revealing examination of the meaning to the early Christians of six concepts: the Covenant, the New Age, the Law, truth by contraries, the physical and the spiritual, and man. Although the volume has been prepared for laymen, pastors will find here a wealth of materials which reveal a depth in thought and a breadth in application. (Seabury Press, 243 pp., $4.25)

Of the writing of books on the disciples there will be no end. Little that is new can be added by way of exposition, yet their story needs to be told again and again with freshness and vigor. This William P. Barker does in **Twelve Who Were Chosen**, a book of vivid interpretations which possesses a rare narrative craftsmanship and a persuasive, colorful style. (Fleming H. Revell, 127 pp., $2)

LOWELL M. ATKINSON
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THE LITTLE MORE

Lowell M. Atkinson, First Methodist Church, Englewood, New Jersey

In St. Paul's Second Letter to the Corinthians, the ninth chapter and seventh verse, you will find these words, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver." In this time of dedication—a time when we think of dedicating our spirit afresh to Christ and renewing our dedication to God — I would like to say something on the theme "The Little More" with special reference to our use of money. "The little more and how much it is," said Browning, "the little less and what worlds away."

As you read in the New Testament about how much more God cares for man than the animal, as you read these subtle promptings, the suggestions, the intimations, the second mile teachings, the things that urge man on a little more so that we will grow and not vegetate, you see that this is a part of the very fabric of the teaching of Jesus Christ.

"The little more and how much
it is;
The little less and what worlds
away."

We do need an incentive from time to time to freshen up our dedication, to renew our loyalty, to take stock of ourselves, as it were, and see if we are any better in our spiritual situation now than we were last week or last year or ten years ago. Is there a little more in our understanding of God and in our prayer life and in our relationship to our Saviour than there has been? Are we living or are we just going through the motions?

I particularly want to talk about the use of money because this is something that applies to everybody; we all make use of money. John Wesley once said, toward the end of his career, he had not heard a Christian sermon on the use of money for sixty years. Then he preached one of the great sermons on the use of money ever preached, the famous sermon in which he admonished his people "gain all you can, save all you can, give all you can."

I

I suppose that most of you have heard a great many sermons on the use of money, because in our time there is a fresh awareness of the spiritual opportunities that there are in the use of money. For one thing, as our text suggests, "every man, according as he purposeth in his heart, so let him give." What we do is not so important as why we do it, and the basic thing about finding new spiritual life through giving, and through our use of money, is to have the right purpose in our hearts. The need of the giver to give is much more significant than the need of the cause which will receive the gift.

You will recognize that this is the precise reversal of a great deal of the teaching about giving that you have heard in past years. The emphasis was upon some important and necessary cause, and constraints were put upon your conscience and upon your intelligence so that you felt a sense of oughtness and a sense of duty and something driving you to make a donation or a contribution to the cause because the need of the recipient was stressed. Now that of course is quite valid and that will always be a valid kind of appeal. If there is a real need, then that need should be brought to the attention of re-

sponsible Christians, and responsible Christians should immediately, even at great sacrifice, extend themselves to meet the need.

But there was a neglected emphasis in the Bible teaching about the use of money which of late has been restored, and that is the need of the giver himself to give. In the Sermon on the Mount there is a statement about "thine eye being single" and a contrasting statement about "thine eye being evil." What that actually means in the usage of the day is "if thine eye be generous" contrasted with "if thine eye be stingy." If thine eye be generous, God's own light can shine all through your life, but if your eye be evil with stinginess and niggardliness, even the light that is in you will be darkness, and, as Jesus said, "how great is that darkness"! The need of the giver to give is one of the great basic human needs. We recognize it in many areas of life; now we want to see if we can't understand how important it is in our use of our money, of which we recognize that we are stewards not owners. Let us remember our need, our personal need, to give.

II

Now the second phrase "so let him give" suggests to my mind, in the light of what follows, that here is an avenue to happiness, for this verse ends on the note of the attainment of happiness. Happiness comes, then, through giving! Now again you will be thinking in terms of many traditional philosophies which teach that the value of happiness comes through getting and not through giving. And there is some measure of truth in that. You do find some happiness in getting. Yet across the centuries, civilized men have understood that the greatest happiness is in giving, not in getting.

The ancient thinkers put it in the story of King Midas. King Midas had done a favor to the god Bacchus, and Bacchus said, "I will grant you any boon you ask." He said, "I ask this boon — that everything I touch be turned to gold." Now that does not seem to many people an unreasonable thing to ask. If a person could go in business and have the magic touch that would turn everything to gold, a great many people would want to buy stock in his business! Midas wanted everything to turn to gold and he wanted to get all this gold for himself. That was going to be the thing that would bring him life's superlative happiness. The request was granted. Everything he touched turned to gold. The ground on which he walked tourned to gold. His food turned to gold. His bed turned to gold. You can immediately see that life became impossible for him. He pleaded for this horrible boon to be taken away. He hadn't understood that the real nature of happiness is not in getting. In later years he was given the ears of a jackass, the ancient world's way of saying that this is folly — to seek happiness through getting is folly. He is a jackass — this king who thinks he can get his happiness through turning everything to gold and gathering in gold. Now we want to be able to say that we are at least on the level of the wisdom of the ancient heathen, and we have to move beyond this level where we think of happiness in terms of getting. Move on a little more and find a new level, for, as the Bible tells us, happiness is in giving! "So let him give!"

I think it was Bruce Barton that made famous the illustration of the two seas — the one that receives water and gives, and the one that receives but does not give. The Sea of Galilee receives the water of the Jordan and it gives that water until it becomes a mighty river. All about the shores of the Sea of Galilee there is green, and there are villages; there is life in the water and fish are abundant. But the Dead Sea receives and does not give! All about the shores there is death — salt and min-

eral and wilderness but no green and no life — it receives but it **only** receives — it does **not** give, and it is dead! It is a parable of life. A happy life is one that is able to give as well as receive. It gives with a purpose in the heart and a spirit of happy devotion and joy.

III

And then we come upon this negative phrase, "not grudgingly or of necessity" — "so let him give, not grudgingly or of necessity." Some people try to give without bothering about being happy. Now this again is a great tragedy.

I know many hard-headed business men will check me up at this point and say, "Well, come now, a thousand dollars given to the church will pay the fuel bill whether it's given grudgingly and of necessity or not." And that is true, but did it ever occur to you (if you want to be realistic), that the church does not exist for the purpose of heating a building? The church exsists for the purpose of building the kingdom of God, by the grace of God working in and through its people. There is only one kind of gift that can build the kingdom of God. It is certainly not the gift that is given with the wrong spirit and with the wrong purpose, "grudgingly or of necessity" — but it is the gift that comes with a prayer! Your other money may pay some of the bills, but that is not what we are here for. We are here as colleagues of God; we must get our thinking up a little higher; we have got to advance in our thinking a little more. We are not here just to maintain a minimum schedule of services, but we are here to help God in His tremendous work of salvation among men!

The people who give grudgingly and of necessity, who try to give without being cheerful or happy, are not building the Kingdom of God with their gifts, for the heart has to be right and the spirit must have a proper purpose and a true incentive if it is to contribute to this great spiritual ongoing of the atmosphere and life and program of the church. The church's work is a spiritual thing, and if you pour wrong spirit into it you are not advancing it at all. You are accompanied by money. There is new spiritual life waiting for us all through our giving if we give with the right purpose, with a true incentive and with a large spirit, every gift coming winged with a prayer. These gifts truly build the Kingdom of God as well as take care of the mundane matters of bills and expenses.

I think God must smile a quiet smile — perhaps a pitying smile — as he sees people labor and struggle with themselves to make a conribution to the church. Somethimes you are admonished in various causes to "give until it hurts." With some people the very thought of giving anything begins to hurt right away! And sometimes you are admonished to keep on giving until it doesn't hurt any more. That is sound counsel, because generosity begins to ease the hurt. We are made to be generous and when we are niggardly and stingy we are going against the grain of our God-given nature. God has made us to be magnanimous, and you know it as well as I do, because whenever you do a generous or unselfish or thoughtful or considerate or kindly deed you feel better, right away. That is God saying to you, "Yes, I am glad to give my blessing to that kind of living."

How are we going to get up a little higher and do a little more, spiritually, about our giving? Certainly we do not want to retain or go back to the old compulsion of the Old Testament and lay upon ourselves burdens, constraints, obligations which are wearisome in the fulfillment and which are conducive to spiritual pride after you do fulfill them. That is not the Christian way. No, rather, we want to find some way of giving that will express devotion, the response of love

that will truly bring to us spiritual life and satisfaction and happiness. That is what the use of the money is meant to do for us.

And yet I am going to suggest to you as I long ago suggested to myself, the use of an Old Testament method, and that is the method of tithing. I do not know how many of you tithe, but I do know this about you — that not one of you that tithes is making any complaint about it. The only people who complain about tithing are the people who don't do it. I have never yet met an unhappy tither! And if you do it in a Christian spirit, it gives you kind of a glorious start in this business of happy and generous giving.

The tithe is a minimum, not a maximum. (I am astounded at how liberal the Bureau of Internal Revenue has become in assuming what people might possibly give as a tithe, a tithe and a half, or even more. It is amazing! I do not know what makes them think people give so generously to the church. Our per capita giving to the church actually is very pitiful.) Tithing gives you a wonderful start — a sense of freedom. You have some money ready to give, and whenever a cause arises you say, "Yes, I'll feel better when I give to this and the cause will be served at the same time, and I've got the money already set aside," and you give it. Now the point is this — when you begin to tithe and make that commitment once, you never suffer again, but if you have not set aside the money and if you have not made any commitment that budgets some money for God, then every time you have to separate yourself from some money that you might use for something else, you suffer — and it hurts! Now if you want to go through life suffering it is up to you, but what I am saying is that if you once make this big decision about the use of your money, that the first tenth you get is going to be set aside for God, you will have money to give! You will never suffer or never have any pain giving it away — it is already given, and it will be a perpetual glorification of His name and a perpetual aid to His work in the world. I call that a very practical way to live. For my part, I would hate to suffer through life because I had constantly to be making fresh decisions separating me from my money!

IV

There is one other thing in our text I'd like to bring to your attention and that is the most important thing of all. "God loves a cheerful giver!" It is a very strong statement, isn't it, that God loves a cheerful giver? He loves the person who believes in the "little more," who has moved upward and onward from the level where he thinks he can find happiness in getting, who is not giving from a sense of constraint or obligation or compulsion or duty only, but from a sense of happiness in being able to serve with his money, who is rejoicing not only in the thing that gets done but in the new spiritual life that comes to him as he fulfills this need of a giver to give. The person who is cheerful and happy as he gives freely to God, this person God loves. There is nothing more important in all this universe than for us to be admitted into the love of God, and here is the promise: "God loves a cheerful giver."

But the Christian note is even deeper than that. St. Paul strikes it for us in this same passage, "Thanks be to God for His unspeakable gift!" God loves a cheerful giver because **He Himself** is a cheerful giver. He Himself is showing us the way of generosity. He Himself has flung away His life upon a Cross, breaking Himself in sacrifice pain to achieve the mighty ministry of salvation for us — complete self-giving when we were not worthy of it. God has shown us the way to give; it is one of the important things about the right way to live! As we stand at the foot of the Cross, the true meaning of life

suddenly becomes clear and compelling — to live is to give?

"The little more and how much it is;
The little less, and what worlds away."

JOY IN GIVING

Charles L. Seasholes, First Baptist Church, Dayton, Ohio

"Why do you do it?" was the question put by Dr. Clarence Stoughton to a man who had been most generous to all good causes. When he saw that Dr. Stoughton really meant it, the man replied, "I cannot begin to tell you how . . ." And then he completed the sentence. What he said he could not tell, we shall tell you later on. But first of all let us stay with the question "Why do you do it?" Why do you give? Why does anyone give?

I

There was a pharse sometimes used in making gifts that gives us one reason why people give — "in consideration of the gifts of others." We do not use that phrase because it has a contractual element in it, but in its larger sense "consideration of the gifts of others" is one of the reasons why people give. This is a common and commendable reason. The Apostle Paul thought so and used it in urging upon the Corinthians their participation in funds for relieving the distress of the Christian brethren in Palestine. He begins by asking them to consider the gifts of the people of Macedonia: "Now, my brothers, we must tell you about the grace that God has given to the Macedonian Churches. Somehow, in most difficult circumstances, their joy and the fact of being down to their last penny themselves, produced a magnificent concern for other people. I can guarantee that they were willing to give to the limit of their means, yes, and beyond their means, without the slightest urging from me or anyone else. In fact, they simply begged us to accept their gifts and so let them share the honor of supporting their brothers in Christ. . . . Now this has made us ask Titus, who has already done so much among you, to complete his task by arranging for you too to share in this work of generosity. Already you are well to the fore in every good quality — you have faith, you can express that faith in words, you have knowledge, enthusiasm and your love for us. Could you not add generosity to your virtues? I don't want you to read this as an order. It is only my suggestion, prompted by what I've seen in others of eagerness to help, and here's a way to prove the reality of your love" (**Phillips**).

We all know that others are influenced to make gifts when they know and consider that those who are closest to a cause have already done their part. Our church officers and ministers are constantly having the publicity for our financial support of the church turned back to themselves, knowing that others will be influenced by the consideration of what those closest to the program do.

Consideration of the needs of others is also a reason why people give. We all know the effectiveness of getting the story across and that if people know the need they will give. Sometimes people give because of the appeal of someone who brings it persuasively or emotionally to their consideration. This has its place, but Paul does not want this good cause to rest upon his own personal appeal. That is why he asks the Corinthians to be ready on the basis of their considered judgment and their own means.

How do you give? The mood and the method are important. Paul says that the Corinthians should give not grudgingly or of necessity, that is reluctantly or under compulsion.

There are really only two classes of givers: those who kick when they give and those who get a kick out of giving. Getting a kick out of giving may seem far from the New Testaments but when we read "God loves a cheerful giver" the Greek word is the word from which we get the English word hilarious! It ought to be just as thrilling and delightful in experience as that word suggests.

II

But joy in giving is something deeper than a mere sensory thrill. It is like the difference between the thrill of an occasional present to someone you love and the deep joy of your total life commitment for their welfare. So the Christian giving should be one of joy that goes so deep that it becomes a matter of systematic, well-planned and regular support.

What do you give? It is not the amount so much as what the amount represents that matters. Someone will often say, "I can give that and not feel it." But Christian joy is something that comes from our feeling it. King David, when he was offered for nothing the threshing floor on which to give his burnt offerings to the Lord, instead of purchasing it, replied, "I will not offer to the Lord that which costs me nothing." This is the whole point of the story where Jesus observed people casting their gifts into the temple treasury, He said that the widow who gave out of her living substance gave more than the rich men who simply gave off the top of their surplus.

What do you give for? People will often say, "I like to give my money where I see where it goes." Or "I like to have it do some good." And these are commendable reasons, but often we limit the doing some good to some tangible, material benefit or seeing where it goes with too narrow vision. Jesus said that unless a man were born from above, had a real Christian experience, he could not even see the Kingdom of God. Some people could not see anything beyond the shore of our own nation until their loved ones went into the service. Then their vision was enlarged. Their Christian vision came to recognize that these boys found the Church there and that meant a lot to them in foreign and perilous places. We should like to see where our money goes, but we should see with the world — embracing vision that our Lord Himself had.

III

There is joy for the Christian in giving, and the elements of the joy are in the right answers to the questions we have been raising. Why do you do it? We are ready now for the full answer given by the man to whom Dr. Stoughton put the question. The man replied with deep feeling, "I cannot begin to tell you how good God has been to me." God had been good to him in ways that made it possible for him to give large amounts, but God had been good to him in some gifts that had brought him the joy of being a Christian. So Paul speaks of God's great bounty to the Corinthians and then adds "thanks be to God for His inexpressible gift." You will give with joy when you give deep gratitude because of everything Christ has brought to you.

What do you give? No amounts are mentioned in Corinthians, but here is what we found they gave: "They first gave themselves." Then the gift of their substance carried themselves with it. The lack of Christian generosity goes back to a lack of complete giving of ourselves in Christian surrender and commitment. When we give that then we will give what we should in material gifts.

How should you give? One translation of the phrase about a cheerful giver is "God loves those whose hearts are in their giving." That is the spirit in which joy wil be found in giving.

What do you give for? Hands for Christ, tongues for Christ, feet for Christ! Christ has none of these except those that we are or provide for Him.

The chart with the theme, "Christ has no hands but our hands," begins with the hands stretched out in invitation in the service of worship. It shows hands leading little children in the Christian way. It shows young people being guided into right choices. It shows people visiting those who are in special need. All of these you give for as you give. Above all we hear the voice of the One, who Paul said was rich beyond our telling, yet became poor for our sake so that His poverty might make us rich, saying "I gave my life for thee, what hast thou given for me?" When we give because He gave and when we give as He gave, He will give us His joy in our giving.

THE TRUSTEESHIP OF LIFE

Homer J. R. Elford, Trinity Methodist Church, Youngstown, Ohio

Discovering the deeper meanings of stewardship is a great adventure. Like the discovering of a new contient it may require courage and daring, but it promises to provide us, even as the discovering of America provided our forefathers, an opportunity to pioneer and enjoy blessings which the old life could never offer.

Christian stewardship really means seeing our whole life as a trust from God and living it in His service. It is never enough that we look around ourselves and acknowledge that all things belong to God. Important as is that fundamental discovery, it takes on significance only as we discover ourselves to be of the very same stuff as the earth out of which we came, on which we live and into which our ashes are finally committed.

Life finds its true fulfillment only as we experience it in its relation to the God who made it. That is the Good News which the Bible proclaims. That was the discovery of the nomadic tribes which endured "as seeing Him who was invisible"; it was the song of the psalmists; it was the message of the prophets; and, most of all, it was the truth revealed to us in flesh, as well as in word and deed, by Jesus Christ. Life came from God; life belongs to God; life can be lived radiantly only as it is lived with God and for God in the fellowship of service.

I

In order to see this fact of the trusteeship of life in relation to some of the most intimately personal experiences, let us first of all consider what it means as we face up to the matters of birth and death.

All our years of research in the laboratory have not diminished our sense of wonder as we behold the mystery of birth. The most effective way to displace from the mind of a person unwholesome ideas about the most intimate relations of people is to lay before him the whole story of how we are created and brought into the world. Invariably such a description brings a holy hush to the most boisterous. It inspires reverence and a resolve to keep one's self unspotted out of respect for his own creation and for the sake of giving coming generations a pure heritage. Happy is the man or woman who has had the experience which must have come to one of our contemporary poets before she wrote:

Sophisticated, worldly-wise,
I searched for God and found
Him not,
Until one day, the world forgot,
I found Him in my baby's eyes.

As parents we discover that only as we look to our children as a trust from God can we find strength and perseverance to do the many tasks which parenthood requires.

A short time ago Hank Ketcham had the woman who had been "sitting" with Dennis the Menace say to his parents, "Now that I have my money and can speak frankly, let me ask you, 'How do you stand him?'" Of course the only answer was, "He's our child." That is the reason we are tolerant of their antics and give them a fresh opportunity to prove themselves, no matter how grave their mistakes. Because they have been entrusted to us, we exert every effort to help them develop into mature personalities — to grow in wisdom and in stature and in favor with God and man.

Because we know that our children are living testimony of our service as trustees of their lives, we try to walk circumspectly, giving them an example which we will be proud to have duplicated.

We might conceivably bury in the ground a portion of the material goods entrusted to us, bringing it out on the day of accounting, saying that we were afraid to invest it lest we lose it. But only an insane person would fail to use every resource to increase the trust which is in the form of the life of a child. For this reason we strive to keep our homes intact, no matter how great the cost in terms of personal sacrifice of money, time and individual desire. The majority of us take seriously the vows which we make as our children are presented for Christian baptism. The instances wherein parents fail to meet the responsibilities of their trusteeship are the exceptions rather than the rule, and all society combines its noblest efforts through the church, the school, the social agencies and the courts to see that this great trust of parenthood is kept sacred.

There is an aspect of this relationship which needs to be exalted if we are to be made equal to some of the emergencies which arise. It is that we need always to remember that the life of our child which is so dear to us is even dearer to the God who helped us create it.

II

I wince when, in the midst of some suffering or sorrow, I hear someone say, "Well, it's God's will." Too often we reserve our thoughts about this very intricate theological problem for those hours when we feel at the end of our rope. How seldom do we hear a proud parent exclaim as he looks through the nursery window, "It's God's will," but how much more appropriate it would be to say it then. How wonderfully strengthening it would be if we could impress upon our minds and hearts the fact that God is our ally and not our antagonist; that His will is for life and happiness and His children's good, not for death or sorrow or His children's harm. How we need to hear Jesus say again, "It is not the will of your Father which is in heaven that one of these little ones should perish."

When disease or accident overcomes the frail tissue of the body so that it is no longer capable of holding the real life, that life does not die — not the real life; the life that we prayed for and cared for and loved with all our heart and soul and mind and strength — it will take more than this incident which we call death to stop what God out of His great heart of love has created. That life lives forever. That is the basic conviction by which we can face our sorrows. It will sustain us and give us courage even as it has given strength and hope to people of all ages. It is based on the inescapable fact that God is the master of both life and that which we call death and that He is the God of both time and eternity. That was the song which Whittier put on our lips when he wrote:

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

There are some rules which we must keep as we seek to fulfill the

requirements of our trusteeship of life, not only that we may be good parents, but in our own personal relationship of God, the one from whom came this trust of life and to whom an accounting of it must be made.

For example, the very care which we give to our physical body must be of primary concern. It is unfortunate, but only too true, that a great many of us give scant attention to our physical equipment until it gets out of kilter. Then we become a part of the great aspirin-consuming population more commonly known as the American public. When our own home remedies and the highly advertised cure-alls fail to give us relief, we pound on the door of a physician and insist that he perform a miracle.

Too late we learn that this is the only earthly body which we shall ever have. Never is to be found a more dramatic illustration of this whole principle of trusteeship: If you don't care for your body wisely, it will be taken from you. Abuse it and you lose it — forever!

One look at the gaunt faces of starving people in war-torn lands should remind us of the vast resources which are within our reach to keep our tables spread with a balanced diet. Too often we have spent more for clothes and cosmetics than we have spent on keeping ourselves physically fit by proper diet and regular checkups with our physician and dentist. It is a poor accounting of our trusteeship of both life and property.

III

Look at some of the facts regarding the travesty against their trusteeship which too many commit by using alcoholic beverages.

The American Business Men's Research Foundation recently devoted an issue of its official publication to a scientific analysis of the comparative effects of abstinence and beveraged alcohol on the individual. They quote no less than seven recognized scientists, i n c l u d i n g psychiatrists, psychologists, physiologists and professors of sociology.

Dr. Robert S. Carroll of Johns Hopkins said, "As a psychiatrist who studies human conduct . . . all physical complications are secondary to that damage threatening the brain of every unwise user of alcohol. . . . We find every part of the brain susceptible . . . the psychiatrist insists that this drug (alcohol) is mental normalcy's chiefest enemy." Sir William Osler, the famed English physician, once told the students at Yale: "As moderation is very hard to reach and as it has been abundantly shown that the best of mental and physical work may be done without alcohol in any form, the safest rule . . . is . . . abstinence." Dr. Harold Himwich, a psychologist, put it this way: "Alcohol's most important influence is exerted on the brain. . . . On the brain alcohol is a depressant. . . . Because of this narcotic effect, alcohol interferes with work efficiency. . . . And causes impairment of judgment which is so necessary in tasks requiring mental alertness for their successful completion . . . (and the) functioning of the higher faculties."

I like, too, what Dr. Hornell Hart of Duke University adds, "Many drinkers defend alcohol as a means of obtaining thrilling excitement. But I shall find my thrills by keeping my mind keen, my body vigorous, my memories delightful, my friendships sound, and myself free from enslavement to habit-forming drugs like alcohol." Dr. Haven Emerson sums up the result of many experiments by declaring: "After every test came the same answer — the universal inferiority of human performance after the use of alcohol."

We are concerned with the way in which we use the sacred trust of physical life — the only life we shall live on this earth. When a man passes off your censoring of his use of this narcotic, known as alcohol, by saying, "Well, you only live once!" Simply

tell him, "You're right; absolutely right; that's why you should think twice before you ruin your chances of living this life at its best."

There is another side of this policy of total abstinence which should challenge us. It is the notion that if you really want to succeed in business you must indulge in the use of alcohol. Here is what Dale Carnegie, no doubt the most noted trainer of salesmen in the United States, had to say: "You want me to answer the question: 'Is drinking necessary to selling?' My answer is, 'No!' When a man is interested in investing his money in any product, he wants to be sure he will get his money's worth. If a salesman tried to bribe me to give him an order by offering me a drink, I would have contempt for both him and his product."

That, too, has something to offer us as we try to discover how we can best conduct ourselves in order to give a good accounting of our trusteeship of life, of our talents, of our opportunities.

Thinking once more of our trusteeship of our children, consider the matter of juvenile delinquency. Over a million children between the ages of ten and seventeen now have some official dealings with police each year. Delinquency among this group has increased twenty-nine percent since 1948. There are many contributing causes, but as we are looking for ways to check the trend, it may help us to know that a recent study revealed that six in ten of these young people had fathers who drank to the point of intoxication. A fourth of the delinquents' mothers drank excessively.

As we make such a fevered effort to cut down death on our highways, it should concern us to know that 250,000 persons are arrested annually for driving while under the influence of alcohol. The percentage of fatal accidents involving drinking drivers has risen steadily from thirty percent in 1947 to forty-nine percent.

It should be taken as an indictment against our trusteeship of life to be told that there are nearly four million (3,876,000) alcoholics in our country. Of that number nearly 600 thousand (596,000) are women—forty-seven percent more women than were alcoholics ten years before. Dr. E. M. Jellinek, consultant on alcoholism to the World Health Organization of the United Nations, estimates that if we lump together those people for whom drinking has become a real problem in family or business life, the number reaches close to the seven million mark for alcoholics and problem drinkers. These are but a part of the forty million so-called social drinkers who are a part of the nation's great problem today.

We have not dealt with the economic side of this subject nor pointed out that an amount equal to $58.00 for every man, woman and child is spent for alcoholic beverages in this country every year — an amount equal to four percent of the average per-capita income. Stand that along side of the $7.00 per-capita spent for religious and charitable purposes and it shows up rather poorly—eight times as much for liquor as for God!

Our whole basis of interest with this issue is that it concerns people—their bodies, their minds and their very souls.

It is heartening to know that something is being done to combat this scourge which saps the strength from people. The American Business Men's Research Foundation, from whose publication I have quoted here, is made up of some of the leading manufacturers, investment bankers, realtors and educators in our country. Their sole "object is to collect and disseminate facts about the manufacture, sale and use of alcoholic products in relationship to the welfare of the American citizen."

There is another weapon which

we may seize as we seek to help people defend themselves against this menace to their trusteeship of life. It is the weapon of the very Spirit of God as implemented in the dedication to spiritual values. We have it from those people who have been hit hard by alcohol and are now trying desperately to recover their losses, that this battle is won, in the final scrimmage, only as they team up with God. They confess that if they had been teamed up with God in the first place they would have saved themselves the grueling discipline which they now must follow in order to keep a good record of abstinence.

RUMMAGE SALE RELIGION

Joe H. Robinson, First Methodist Church, Church Point, Louisiana

And the rest of it he makes into a god. Isaiah 44:17

Occasionally the women of the church arrange a "runmmage sale." They set up counters in some vacant store building and then they go throughout the community asking for discarded clothes and other items. These are sold at small prices. I have seen the women smile with thanksgiving when one delivers a bundle of discarded clothes. Really, I don't see why one should be thanked for such a bundle. They are clothes that the giver could not — or at least would not — use any more. This was just a good way for them to get rid of old and discarded things.

I

We find many a church member who gives to God as they give to the rummage sale. They offer the discarded things, the things that are left over, the things they cannot use any longer. Isn't it true that such a person's religion is just the religion of the remnants, the rummage, the discards? Since the days of Adam, many have so dealt with God. Isaiah tells of one who cut a cedar tree and used part of it to warm himself, part to cook his food, and with "the rest of it he makes a god." He falls down before it and worships.

How many we find who take gifts from God, but consider these as gifts with no strings attached. "We squander time as though we had created it. We cash in on our talents as though God had nothing to do with them. We think of our money as being exclusively our own with no thought of God's part in the production," says Dr. Gaston Foote. I have talked with many a person about the proper use of time — about giving the proper proportion of time to spiritual things — only to hear them say, "Well, you know I work hard to make a living for my family, Sunday is the only day I have to enjoy a little recreation." Oh, yes, they readily admit that they would not live in a community where there was no church. They do not talk long before they say, "You know, something has to be done about these Communists or they are going to close every church." They recognize that if the churches were closed, democracy and religious freedom would be taken away. But they are not willing to give any time in attendance upon the services in the church unless the weather is too bad for a game of golf, or the movie fails to offer a show that they care to see, or there is no ball game or fair — unless they haven't anything else of interest to take the time. They hope to build a church with the rest of their time after they have done all the things they care to do. They give God and the church the **rummage of time.**

Many a time, having asked someone to help with the church school or worship service, we have been told, "I just haven't got time." Can't

ney think of a single new excuse to ffer when they don't want to attend hurch or help with the work of the hurch? I haven't heard a single new xcuse in the last fifteen years. Some f these who don't have time though hey actually have the same amount f time as others have — just can't nderstand why their church doesn't row. Why isn't the church on fire nd reaching all the people of our ommunity? If all would give the roper time, the church would reach very person in the community. If eople would "remember the Sabath and keep it holy," if they would ive the tithe of their time to spiritual things, their spiritual lives would e all that is promised, and the Gospel would be told to all people.

II

What about the talents God has iven to us? Do we use these wisely? How many times have you known hose who were talented to teach — nd trained to do so — that refused o use that talent in the church chool. Classes often fail simply beause someone used up the talent or personal gain and failed to recognize it as a gift from God to be used or the advancement of His cause. Many a person, who has talent for nusic, either cashes in on the talent r else buries it, and it never benefits anyone. Most any church can ave a good choir if those with talents or music will give God and His hurch more than the rummage. ome who would like to sing in the hoir on Sunday morning will not attend the rehearsals and so prepare o do their best. We have men and omen who can get others to attend he Lodge and who can meet others t the door of the Lodge with a riendly smile and warm handshake, ut they withhold this God-given talent from the church. We all know omen who do splendid work in ertain community clubs. They are o good that many clubs employ so much of their time and talent that they have only a little rummage for the church. We know young people who sing in the glee club, get their parents to attend the P.T.A. and other school activities, whose leadership is recognized by their being elected to important places of services, but who never use that talent for the church. If we have any talent — and everyone has some talent — it came from God, and should be used to His honor.

III

What about the money we hold? So many think of their money as belonging to themselves to use as they please. But money belongs to God and is to be used only in harmony with His will. The Hebrews were taught to set aside the first tenth for the Lord, the first fruits of the field, the lamb without blemish. Many of us moderns have reversed the process and the gifts to God come after we have paid everyone else. God may get part of the leftovers, if there are any leftovers. The Old Testament is filled with admonitions to dedicate a tenth of one's income to the Lord. "All the tithe of the land whether of the seed of the land or the fruit of the trees is the Lord's" (Lev. 27:30). "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year" (Mal. 3:10). And Jesus confirmed it in the New Testament, "Ye pay tithes of mint and dill and cummin, and . . . . these you ought to have done" (Matt. 23:23). What would happen if all the church members would tithe? You have heard the comparisons as to the amount spent for other things and that spent through the church.

It is surprising how many who vowed to support the Church refuse to make a definite financial pledge to the church. They do not hesitate to pledge to the grocery and druggist for food and medicine. They purchase a new car or TV, and pledge to pay so much per month for eigh-

teen or twenty-four months. They are afraid to make a pledge to the church for fear they might not be in a position to pay it. I HAVE NEVER HEARD OF A CHURCH THREATING TO SUE FOR AN UNPAID PLEDGE. You possibly heard of the man whose pastor informed him that he had obligations to God as well as to the grocer. He answered, "You is right about that all right, but God just isn't pushing me like the grocer." I'm not quite sure that God isn't keeping count of our payments. We are taught in His Word that "no robber shall enter the kingdom of heaven," and "ye have robbed me in tithes and in offerings." Isn't that pushing me?

How much should we give God? The legal requirements aren't hard to understand — ONE TENTH OF EVERYTHING. But surely we would like to go beyond the legal requirements. Each will give according to his love for God. A young lady spent five years as a missionary in Korea before she rejoined her well-to-do American family. At Christmas, each child was giving the mother costly gifts. This young lady gave a little box in which was a small flannel and this message: "I have insisted on living on my meager income and have no money with which to buy a costly gift. But, Mother and Father, here is my all — my heart." Our stewardship is measured by our willingness to say to God, "I give you my all — MY HEART"!

INFORMAL VERSES

(Continued from page 2)

(Proteinless food is rough on brain.)
He grabs for this month's Book Club vol.

(He's hep to pantry protocol.)
The telephone intrudes ten times,
With reason lacking, so are rhymes.
First thing you know, it's time for lunch.

This "student" flunks -- I have a hunch.

* * *

THAT SPECIAL PARISH BRED

A certain group of churched femmes —fair,
Inevitably part my hair.
They magnify their neighbors' sins,
But minimize their OWN samplin's.

* * *

EXODUS

Every sermon was abstractive;
Made his flock turn stupefactive.
Then the Deacons, they got active —
Shepherd soon became subtractive.

CHOIR-SYNCRASIES

There are some church choirs called "Departments of War,"
And some tagged "Departments of Fun";
But in ours each choirette is trying to trap
The minister's unattached son.

* * *

WHO SHOOK WHOM?

"It's good to see you!" preachers say
To hand-shooked sheep each Sunday morn.
(I wonder if some sheep don't sigh:
"That greeting cracks like fib-filled corn!")

* * *

NO GREETING, PLEASE!

A preacher's free to greet his folks
Who've churched themselves to worship God.
But should he — with robed choir — aisle out,
Nix every "Gee-Haw" smile and nod!